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polological and ethnological researches show" that "invention and discovery have from the beginning . . . played a very large part in the development of human social life" (p. 267). On the contrary, they seem to play an almost negligible part in primitive society, to be almost non-existent. Anthropology demands some qualification to the statement that "the only rational explanation of the *Couvade* is that in the transition from the low stage of metronymic culture to the patronymic stage [matrilineal to patrilineal?] the *Couvade* spontaneously resulted" (p. 307). There are other rational and, despite Tylor's incisive argument, perhaps preferable explanations. Pages of indisputable evidence could be offered to show the error in supposing that "public opinion is not found, to any extent, in savage and barbarous societies, because social tradition takes its place" (p. 334).

Objection might, indeed, be taken to many of the facts adduced and inferences drawn (as, for example, when the ability of the genius to produce inventions and discoveries is attributed to "*superior brain power*," p. 268). Here, as in most of the sociological treatises offered us, a more incisive, critical treatment of some one or more limited forms of society, or of limited aspects treated comparatively, seems the great unattained *desideratum*. Only by such an incisive satisfactory treatment will the sociologists lay secure, permanent foundation stones for a trustworthy superstructure of scientific methods and inductions. At present they seem,—too ambitiously,—to attempt a construction of the outlines of the whole in one grand architectonic effort that does not always adequately account for the limitations imposed by the very nature of the material with which they must build.

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WILSON D. WALLIS.

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